

The psychologist or psychiastrist is not  
instead of helping <sup>the</sup> ~~the~~ cure ~~of~~ the inner cause of  
conflict, <sup>the psychophysic or psychosocial</sup> ~~but only~~ helping the inner affliction  
or cause to find satisfactory expression in  
the outer environment, <sup>By doing so he gives</sup> ~~thus~~ quieting the  
clamorousness of the cause which remains <sup>though</sup> ~~but~~  
<sup>becoming</sup> ~~is made~~ more silent through <sup>outward</sup> satisfactions which  
are made possible for it outwardly. ~~There is~~  
<sup>as</sup> ~~a~~ relief involved but <sup>and it does</sup> ~~the relief~~ is not  
eliminating the cause; <sup>it is only</sup> ~~but only~~ assisting in  
giving that cause greater ease of expression  
by removing the obstacles - the inhibitions -  
in its path.

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~~He~~  
His dealing is not with the cause but  
with the obstacles, ~~the conscious~~  
the inhibitions, and  
complexes and neurotic symptoms, that make  
the cause a painful issue in the conscious-  
ness. The <sup>cause</sup> issue remains but is made less  
<sup>galling</sup> painful and <sup>on all of this</sup> more bearable. The process of  
cure is mistaken for the process of dulling  
the sense of frustration resulting from the  
opposition, the resentment, to a conditioned  
mental demand, <sup>a censoring action plan</sup> which will not permit its  
satisfaction. <sup>as the demand does not</sup> and <sup>one of the</sup> means the

one product  
of ~~the unconscious~~

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level of frustration.  
Frustration is ~~the~~ <sup>the</sup> ~~result of~~ <sup>the</sup> ~~opposition~~ <sup>opposition</sup>  
~~to a conditioned or unconditioned~~ <sup>to a conditioned or unconditioned</sup> means  
demand. A censoring ~~is~~ <sup>is</sup> ~~no~~ <sup>no</sup>  
plan - ~~which~~ <sup>which</sup> ~~does not~~ <sup>does not</sup>  
~~interpose~~ <sup>interpose</sup> ~~itself~~ <sup>itself</sup>



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What psychoanalysis does:

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It produces a relief<sup>less</sup> of tension and no other <sup>the</sup> accumulation of tension which is another blind belief, this time in the explanation the psychologist gives to the patient, <sup>But this is all he does for</sup> because in none of the patients that have been treated by this <sup>show</sup> method <sup>are we</sup> will you find that the result is a fundamental development of character, <sup>as much</sup> but only a local shifting of ideas and an associated pattern of new behavior.



There are two different values in relieving and in releasing; <sup>sublimation</sup> thus, confession to the psychologist relieves, it does not release.

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and really heal - neither does confession to oneself heal  
H 6 2 1 2 3 e

to be who are growing Together of the disorganized  
is in the

not also suffering - and that is



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The psychologist merely teaches us not to be  
ashamed but to do the thing of which we should be  
ashamed. The idea of shame was meant as an exhortation  
to behold oneself and to look upon one's deeds, not  
to let them pass by blindly without seeing their  
implications, <sup>But this</sup> which implies a great working of the  
consciousness with itself, a tremendous struggle of  
breaking through blindness which takes in all the  
conditions of being intelligently not satisfied with  
oneself - of wanting desperately to see better, at  
least as desperately as we <sup>have been</sup> are taught to pursue our  
ordinary interests.



Nothing can be put into or taken out of a man's nature which is not of his nature as tendency or potentiality. The less sensitive the intelligence, the more its shame is a mere self-condemnatory emotion which it cannot examine in the light of intelligence. While in the more sensitive mind, shame is a stimulus to clear the behavior of the smallnesses and weaknesses which are productive of self-accusation. One remains perpetually self-shaming, self-accusing, self-limiting; the other is continually self-improving.

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Shame is a natural attitude of human nature, and  
it comes through the knowledge of indifferent action  
<sup>consequently</sup> neglectful of better thinking. <sup>But not all shame is of</sup> ~~This sort of~~ shame  
<sup>this sort which</sup> comes through the remembrance of better thinking, <sup>and</sup>  
<sup>as it is,</sup> in this case shame is legitimate and helpful. It  
<sup>however</sup> may <sup>also</sup> come through distorted conditionings of the  
thinking in which case shame is injurious and atrophying  
to the mind.

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~~The preservation or regaining~~ of health of mind  
is not a matter of being ashamed or of tolerating  
~~or not tolerating~~  
~~or of being proud of~~ what ~~is~~ in the mind but of  
seeing it with much inseeing and without making  
that seeing dependent upon what is convenient or  
inconvenient to ~~the nature~~ <sup>moods of the</sup>. Thinking; to be of  
good sanity and not just of an academic orderli-  
ness must be free from the sway of moods. We <sup>(leave)</sup>  
~~cannot let the moods possess the thinking.~~ The  
~~thinking cannot be left to moods.~~ <sup>so erroneous</sup>

to the evasion of moods, to the reasoning  
sensations which lead only to pleasure -  
deserving name.



Leibman: p. 27.

"Clearly the 'choke-it-down' formula has tragically failed to secure the good life for mankind." As repression hasn't worked, neither has freedom. One doesn't let a mad dog run loose ~~and free~~. One must show him the stick. Only a good teach<sup>er</sup> <sup>will also</sup> ~~would also~~ help the dog to become his own stick, especially when he deals with human endowments. But to let ~~him~~ <sup>man</sup> loose is not teaching him anything. He will only have to return to the stick.

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man's health of mind a matter of repression & freedom  
as the "choke-it-down" formula has not worked, <sup>man</sup>  
has no quest of freedom



Suppression.

Psychological health.

One doesn't <sup>not</sup> learn by suppression which very often causes physical and mental disturbances that prove to be much more violent than the result of active indulgence. So one should first prepare for the background which permits one to practice a certain amount of self-restraint which is not without <sup>undue</sup> ~~violent~~ stress - indeed, the stress is terrific - but without permanent injury.

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p. 29. The amazing good new from this quarter is that men can best conquer their antisocial impulses by not debying or repressing them, but by acknowledging and facing them."

How then, is man to conquer his antisocial impulses? He can certainly not deny or repress them. Obviously, he must face them. But

and though he may by alone then, require some guides, we may not be able to understand them. But

The question of facing is a big question ~~and~~ <sup>it</sup> and the psychologist does not face ~~this question~~. ~~It is not~~ <sup>we just cannot all go on the psychological when we are up</sup> ~~a question that the cure comes from going to the~~ <sup>difficulties for a cure when the platform by examining is the</sup> ~~psychologist when one is in difficulties~~. Each one is <sup>oneself. In that case, he faces no difficulties for us.</sup> a potential agent to see and know himself better than he sees and knows himself now. What he needs is a more thoughtful preparation so that he may be able to help himself through a more thoughtful preparation (given during his years of scholastic learning and <sup>in a more sum of how we can</sup> ~~earlier environment of training~~) which cannot be only a teaching of things and be satisfying intelligence. But ~~also~~, while it is <sup>also</sup> about things, it must be primarily about himself who is the user of things that he may fare well in his living.

We <sup>must</sup> ~~should~~ <sup>should be made</sup> ~~make~~ more of psychotherapeutics in our learning which is only natural emphasis upon the self so that we shall not all be patients of psychiatry. The <sup>body of</sup> ~~treatment by~~ <sup>according to</sup> psychological theory as a body of formal doctrine is not the point here. The teaching processes themselves should ~~see that they do not~~ injure the ~~psyche's~~ health, the psyche's ready potentiality to grow into the capacity of seeing well into themselves <sup>itself</sup> whatever the level of mind. The ~~teaching processes~~ <sup>themselves</sup> should ~~eliminate~~ <sup>eliminate</sup> all their unhealthy

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all stigmatizations that arise out of <sup>every sort of</sup> ~~all kinds of~~ success theories<sup>ix</sup> through competitive pressure which is actually not for cooperation but an encouragement of inconsiderateness, of one climbing above the other.

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If rivalry is given the meaning of opposition instead of assistance, of selfishness instead of lucidity, then a world of rivals calling each other friend is always a world at war. In this way of learning how to climb and only to climb, we learn to speak the words <sup>of trust</sup> but not the truth. Which makes us, while we may be great learners, also great losers.

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Psychotherapeutics, including psychoanalysis, is good for the physician who treats an extremely perturbed unsettled personality but why ignore the therapeutics of teaching?

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The weakness of the thinking, the psychology used in education is what makes psychotherapy possible as a universal need. But psychology as <sup>dynamic</sup> practiced is not the answer just as education as practiced is not the answer to the needed greater state of health of the mind.



There is no such thing as normality and or abnormality. All people must be accepted as themselves. Normality and abnormality are stigmata developed and kept alive by society. <sup>purpose of</sup> <sup>preserved</sup> <sup>raised</sup>

*a minimum 3 order* *(- U, Y)*  
*answer and answer in* *answer only*  
*is no in look of use* *one* *is ever*  
*are built*  
*from wandering* *are built*  
*as one to to houses* *will not*  
*the laws of normality and abnormality*  
*which are built around society as a whole*  
*same room - the appearance*  
*Because like to over society*  
*the clock is heavily overflowing*  
*how is flows* *flows on and slowly overflows*  
*and where it* *holders of*  
*inwardly*

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*P. 816*  
*By bringing child grow not in other laws*  
*on reason* *rationally by reacting then to use his mind*



by being close to the feeling, not taking it to the pleasure

but to all his things & feelings every part of his inner

but ~~as a whole~~ become despicable

as ~~secrets~~ unfold into ~~of~~ activity into

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thought emotion again (or between with me)

and a custom but in ~~improvement~~ through correction

when is mostly self-sought, self-administered, self-realized

and not <sup>mostly</sup> understood by self suppression or aggression



~~11~~ Medicine, while it repairs the body, <sup>or mind</sup> has yet to prevent disease.

This it does not do for the reason that it is ~~not~~ <sup>not</sup> interested in ~~the phase of~~ <sup>the phase of</sup> prevention but only in repairing the devastations of disease. At the very most, it does not go further than to ~~try to prevent the effects of disease~~. Never does it treat with disease itself, <sup>but</sup> always with what disease does, and not that which causes disease.

which is no  
susceptibility  
to disease  
as well as  
disease

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Medicine has a haphazard knowledge of parts, not of the ~~of the~~ integral being. It is limited to fractional knowledge.



One must not take for granted that the physician, at the outset of treatment, knows the causal circumstances in the specific with regard to the individual patient more clearly than the patient does himself. ~~But~~ starting with the premise that the physician has more practice in <sup>delving</sup> looking into the causes of mental and emotional unbalance, he becomes the able co-worker and guide by whose strength of knowledge and experience <sup>in</sup> insight the ~~patient~~ <sup>other</sup> is ~~assisted~~ <sup>helped</sup> both to keep himself from being drawn further into disorder and to establish order suitable to <sup>his</sup> the individual nature, and to ~~help him from this point to go forward~~ <sup>he must by his own power of intelligence</sup> by himself under his own power of intelligence. For even when a patient has been successful in releasing himself from a complex, obsession, or neurosis, his work with himself is by no means finished. It rather begins here on a healthier basis carried further so long as he lives with growing intelligence.

~~Such fragmentary knowledge will at best only relieve or cure the present of~~  
To be relieved or cured of one deficiency is no security against the intrusion of others because only ableness in sustaining growth ~~through self-chosen~~ makes for freedom from them. And what concerns the care of the mind just as simply and coherently applies in meaning to the care of the body. The body is not immune to disease once it recovers from a disease. There are always others to afflict it unless the care it receives is at all times sustained and and of better intelligence than that given to it previously.

Where physicians and, in particular, psychiatrists, fail to help the patient is in largely confining their advice and treatment



to the local problem at hand, but never to the general problem which deals wholly and all embracingly with human mental and emotional behavior. <sup>the</sup> knowledge of which is wholly wanting even in the majority of physicians, most of whom have more the academic than the human interest in the general problem of disease causation. <sup>which means the general absence of general knowledge in the self.</sup>

The best security against disease of any sort is to be obtained only through an education which deals directly and primarily with the person's general knowledge of himself without which there is every inadvertent form of self-destruction, including mental and physical pathologies of development, <sup>But</sup> all of which <sup>near</sup> could become unnecessary.

The lack of <sup>only</sup> general knowledge <sup>can</sup> does not give a comprehending consciousness of ourselves in our thoughts and explicit activities, which should be second nature <sup>to us</sup> instead of a matter of occasional effort and interest.

If the eyesight of a man walking in the midst of a city's traffic were not to serve him continuously but only to operate on and off, as it were, like a flashlight, it is easily certain that he would <sup>at</sup> in the least <sup>be offered</sup> receive a lot of injuries which could not occur had he his use of steady vision. Now when the eyes, although they are self-operating, are not trained to use the powers for concentrated vision which they inherently possess, they will not see many things before them and those they see they will see only vaguely.

The seeing of the mind is far greater in capacity than the seeing of the eye. It not only observes but penetrates what it



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and this

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observes. That is, it gives to what it observes meaning according to the background of strength in observation it has acquired. Although images are reflected in it, the eyes cannot do without the vision of the mind which interprets for the eye everything it sees. It is essentially what we call mind, including the affective processes, which gives not only meaning to itself, to what happens in it, but to the actions and reactions of the entire organism. The weaker the mind, the more disturbing will be the physical organism to it and itself to that organism. The stronger the mind, the more the functions of the physical organism are endowed with intelligence regardless of its muscular strength. For this intelligence becomes the bodies organic strength, for which exhaustive regimens of physical exercise cannot substitute. The living movements of the body naturally provide for all the exercise it requires. It is only <sup>when</sup> artificial living tampers with its natural behavior that this behavior suffers inhibition and distortion.

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The bodies health is essentially the health of the mind, that this is its real strength is shown by its endurance under exceptional conditions of strain which call for more than the usual tests of strength.

The health of the mind depends upon its intelligence while intelligence depends upon the seeing of things as they are themselves

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In default of this knowledge being comprehendibly dealt with, <sup>in the school</sup> the fundamentally precipitating cause, <sup>or psychomotor maladjustment</sup> the cause which is embodied in the lack of general self-information, remains subjugated to causes and effects of local and subsidiary interest. <sup>in the school</sup> And the mind, instead of broadening its horizon, is methodically filled with departmentalized data. The knowledge of man, it is true, is taught in our schools; there is psychology,



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biology, history, etc. But <sup>because</sup> ~~our~~ teaching of these is all departmentalized so ~~that~~ <sup>the student gets lost in divisions.</sup> One <sup>one first</sup> begins generally and then one goes to the specific.

<sup>is not the result, for the beginning</sup> Otherwise, there is <sup>through or work of the department we find</sup> for all average people, including the average physician, a ~~tendency to building~~ an affected precociousness which is anything but maturity of knowledge. While such an affected mind may speak with superiority, it is absurdly and often pathetically helpless in meeting the simplest of situations in a cogent and healthy manner. The knowledge this mind has is not knowledge at all in the sense of being intelligence - if one understands knowledge to be intelligence and not an exclusive intellectual confinement to mental plagiarism. For information only becomes knowledge when it transcends the limits of photographic conveyance.

When information is given, it is taken <sup>to be</sup> ~~for~~ knowledge which it is not. <sup>or is not</sup> because knowledge is a kind of intelligence and intelligence is not given by presenting literal information. ~~Therefore~~ Knowledge in the truest sense cannot be given but must be acquired entirely by <sup>one's</sup> ~~ones~~ self even though <sup>at the</sup> ~~one is~~ aided by the best of education. <sup>But</sup> ~~which~~ though <sup>educational</sup> it rightly points out the way to the student traveller, he must yet journey it by himself.

Knowledge grows in one through a peculiar sort of effort which <sup>be</sup> ~~one may~~ be likened to the effort of a seed in the process of <sup>germination</sup> ~~becoming~~ a (young) plant. A seed pushes not only down but up; it pushes against obstacles and adjusts by going around them. And <sup>this</sup> ~~that~~ is somewhat the way intelligence grows. It is a subtle form of adjustment through a kind of wrestling with one's self and one's environment. It is a mixture both of voluntary and involuntary struggle <sup>for</sup> adjustment.

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